WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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PRINCE MORO.

FROM THE CHRISTIAN ADVOCATE.

[The following paper was put into our hands by a friend, who received it from a physician at Fayetteville, in North Carolina, by whom it was drawn up. It contains, we are assured, a faithful statement of facts; and we are persuaded its perusal will give pleasure to our Christian readers. It has brought to our recollection a remark we have heard—"that when God intends to communicate his grace to a heathen, he will either be brought to the gospel, or the gospel be carried to him."—*Ed.*]

About the year 1808, a South-Carolina rice planter purchased and sent to his plantation a gang of slaves, among whom was a man of a slender frame and delicate constitution, who was not able to labour in the field, or had not the disposition to do so. —His health failing, he was considered of no value, and disregarded. At length he strolled off, and wandering from plantation to plantation reached Fayetteville, was taken up as a runaway and put in jail, where he remained for some time. As no one claimed him, and he appeared of no value, the jail was thrown open, that he might run away; but he had no disposition to make his escape.—The boys amused themselves with his good natured, playful behaviour, and fitted up a temporary desk, made of a flour barrel, on which he wrote in a masterly hand, writing from right to left, in what was to them an unknown language. He was also noticed by some gentlemen of the place; but his keeper grew tired of so useless a charge, and he was publicly sold for his jail dues. His purchaser, a gentleman living about thirty miles from Fayettville, finding him rather of a slender make, took him into his family as a house servant. Here he soon became a favourite of the inmates of the house, particularly of the children. His good conduct in a short time put him in possession of all his master's stores, and he gradually acquired a knowledge of the English language. His master being a pious man, he was instructed in the principles of the Christian religion, which he received with great pleasure; and he seemed to see new beauties in the plan of the Gospel, which had never appeared to him in the Koran; for he had been reared and instructed in the Mahomedan religion, and it was found that the scraps of writing from his pen, were mostly passages from the Koran. It would seem that he was a prince in his own country, which must have been far in the inferior of Africa—perhaps Tombuctoo or its neighbourhood. At all events his intercourse with the Arabs had enabled him to write and speak their language with the most perfect ease. Some of the Africans pretend to say

he was what they call a "pray God to the King;" by which may be understood, a priest or learned man, who offered up prayers for the king of his nation, and was of his household. His dignified deportment showed him to be of a superior cast—his humility that of a peaceful subject, not a despot. In his person he is well formed, of a middle size, small hands and feet, and erect in his deportment. His complexion and hair, as well as the form of the head, are distinctly of the African character. Some years since, he united himself to the Presbyterian church in Fayetteville, of which he continues an orderly and respectable member. A gentleman who felt a strong interest for the good Prince Moro, as he is called, sent to the British Bible Society, and procured for him an Arabick Bible; so that he now reads the Scriptures in his native language, and blesses Him who causes good to come out of evil by making him a slave. His good master has offered to send him to his native land, his home, and his friends; but he says "No,—this is my home, and here are my friends, and here is my Bible; I enjoy all I want in this world. If I should return to my native land, the fortune of war might transport me to a country where I should be deprived of the greatest of all blessings, that of worshipping the true and living God, and his Son Jesus Christ, whom to worship and serve is eternal life."

"My dear deliverer out of hopeless night,
Whose bounty bought me but to give me light;
I was a bondman on my native plain,
Sin forged, and ignorance made fast the chain;
Thy lips have shed instruction as the dew,
Taught me what path to shun, and what pursue;
Farewell my former joys! I sigh no more
For Africa's once loved, benighted shore;
Serving a benefactor, I am free,
At my best home if not exiled from thee!"

COWPER.

TO-MORROW—A FRAGMENT.

With all the bitterness of self-reproach, I lately turned my steps towards the house of a Christian friend. On entering the abode where I had ever been greeted with smiles, I was surprised to find nothing but sadness. Conscious guilt suggested the suspicion that they knew and reproached me for my neglect; but my friend soon poured into my bosom her lamentations for the loss of an only child.—"Alas," cried she, "my Henry is gone; but three days ago he was in full health, and he has this morning breathed his last?"

I struggled with myself, summoned up resolution, and made an awkward attempt at consolation, while my own heart hung heavy in my breast; but I was struck dumb when the afflicted parent, fetching a sigh from the bottom her of heart, exclaimed, "Ah! sir, these consolations might assuage my grief for the loss of my child, but they cannot blunt the stings of my conscience, which are as daggers to my heart. It was but last week that I was thinking my Henry is now twelve years of age; his mind is now rapidly expanding: I know he thinks and feels beyond the measure of his years; and foolish backwardness has hitherto kept me from entering so closely into serious conversation with him as to discover the real state of his mind, and make a vigorous effort to lead his heart to God. I then resolved to seize the first opportunity to discharge a duty so weighty to the conscience of a Christian and the heart of a parent; but, day after day my foolish and deceitful heart said, 'I will do it to-morrow,' till the very day he was taken ill. I had resolved to talk with him that evening, and when he first complained of his head, I was half pleased with the thought that this might lead him to listen more seriously to what I should say. But O, sir! his pain and fever increased so rapidly,

that I was obliged to put him to bed; and as he seemed inclined to doze, I was glad to leave him to rest. From this time he was never sufficiently sensible for conversation; and now he has gone into eternity, and left me distracted with uncertainty concerning the salvation of his precious soul. I know he had arrived to the period when he must be judged as an accountable creature; for I have several times observed in him such efforts of reason and conscience as surpassed many who had seen twice his years.—I recollect the favourable symptoms I have discovered, and for a moment hope that the good Shepherd has gathered the lamb into his bosom. But then, again, I cry, if it should not have been so! That thought plunges me back again into the depths of distress. Dilatory wretch! had it not been my own sin, I might now have been consoling myself with the satisfactory conviction of having discharged the duty of a Christian parent, and enjoying the delightful assurance of meeting my child before the throne of the Lamb! O! the sin of procrastination! O! the delusion that lurks in the word TO-MORROW."

ADDRESS TO THE WYANDOT CHIEFS.

The following is the address of the Superintendant of the Indian department at Washington to the Wyandot chiefs. The sentiments which it breathes do honour to our national government. We trust the President is as friendly to the *Creeks* as to the Wyandots, and that he will not suffer Governor Troup "to fall on a poor helpless red child, and kill it because it is weak." *N. Y. Obs.*

Department of War—Office of Indian Affairs, 25th March, 1825.

Friends and Brothers.—Your talk to your great father, the President of the United States, of the 7th month, has been received, and read by him.

Brothers—your great father takes his Wyandot children by the hand.—He thanks them for their greeting of health and peace, and offers you in return his best wishes for your prosperity and happiness.

Brothers—Your great father is very much pleased to hear of your improvement, and especially that you are learning to reverence the *Great Spirit*, and to read his word, and obey its directions. Follow what that word directs, and you will be a happy people.

Brothers—Your great father takes a deep interest, as you do yourselves, in the prosperity of your children.—They will be certain to grow up in wisdom, if you continue to teach them how to serve the *Great Spirit*, and conduct themselves well in this world. In all this the word of the Great Spirit should be your guide. You must teach them to love peace; to love one another; to be sober; you must instruct them how to plough the ground, sow the seed, and reap the harvest: you must teach them how to make implements of husbandry, and for all the mechanic arts; your young women you must teach to spin, and make your clothes, and to manage your household; your young men to labour in the shops, and in the fields; and to bring home all that you may need for the support of your families. Add to all this the fear and love of the Great Spirit, and obedience to his word, and be at peace with one another, and you will be a happy people.

Brothers—Your great father is glad that you have so good a man as the Rev. Mr. Finley among you. Listen to his words. Follow his advice. He will instruct you in all these things.

Brothers—Your great father will never use force to drive you from your lands. What Gov. Cass told you,

your great father will see shall be made good. The strong fence which he promised you at the treaty of Fort Meigs should be put around your lands and never be broken down, never shall be, by force or violence. But your great father will not compel you to remain where you are, if you think it better, at any time, to settle elsewhere.

Brothers—On this part of your talk, your Great Father directs me to send you a small book which Mr. Finley will read and explain to you. You will see from it what his views are on the subject of making the Indians a great and happy people. But he will never force you into the measure, but will leave it to your own discretion. As reasonable children, he thinks you will see a great deal of reason in this small book, and that your best interests are connected with a compliance of what it recommends. But be happy, and fear nothing from your great father. He is your friend, and will never permit you to be driven away from your lands. He never will fall on a poor helpless red child, and kill it because it is weak. His heart is not made of such cruelty — He would rather protect and defend it, and care the more for it because of its helplessness.

Brothers—Your great father greets you as his children, and bids me tell you, you will find him in all things kind and merciful to you. He sends you his best wishes for your improvement and happiness.

Your friend and brother,
(Signed) Th. L. Mc Kenney.

From the Missionary Herald.

KEOPUOLANI, QUEEN OF THE SANDWICH ISLANDS.

Keopuolani was greatly beloved by her people. We are told that, after her burial, temporary dwellings were immediately erected by the chiefs around the house where she was laid, and in them they resided for several weeks, as a testimony of their affection for the deceased. They spent much of their time in conversing about their departed chief, and the charges she had given them during her last sickness.

Whenever any persons arrived from any part of the islands, they went and seated themselves beside her tomb, and there indulged in grief and lamentation.

And she was deservedly beloved. Her native disposition was remarkably amiable and conciliatory, and her treatment of her subjects was ever humane.

We are informed by her biographer, who is a missionary at the Sandwich Islands, that she was born on the island of Mowee, in the year 1778: that her father's family had governed the island of Owhyhee for many generations; and that to her mother's family belonged the islands of Mowee, Woahoo, Ranai and Morokai. Her grandfather was the king of Owhyhee when it was visited by Capt. Cook, in 1777.

In 1790, Tamehameha conquered Mowee, where Keopuolani then was, took her prisoner, and made her his wife.

Rihoriho was her second son. The whole number of her children was eleven, of whom two only, a son and a daughter, are now living. The son is heir to the throne of his deceased brother.

The veneration in which she was held by the people, especially during the existence of the *tabu*, or of the restraints enjoined by the system of idolatry, was extreme. "At certain seasons, no persons must see her. In early life, she never walked abroad, except at evening, and all, who saw her walking at that hour, prostrated themselves to the earth."

When the American missionaries arrived at the islands in April 1820, some of the chiefs doubted whether they

should be suffered to remain. A *foreign* influence was, moreover, exerted against them. But Keopuolani, with Krimoku and some others, advised the king to receive them: and she ever remained their friend and patron.

Her mind seems early to have been prepared by grace to imbibe spiritual instruction. This was specially manifest during a season of indisposition in 1822, when, by her request, the missionaries frequently visited her, and, on the Sabbath, preached in her *ranai*. Early in 1823, she and her husband requested that a religious teacher might be connected with their family. One was accordingly provided, who did much to establish her in the Christian faith.

In May 1823, she removed to Lahinah, on her native island, whither she was accompanied by Messrs. Stewart and Richards and their wives, and where she lived till her death, which happened September 16th, 1823.

Her last charges to her near friends, are enough almost to lead one to believe, that she had been long in the school of Christ, and was dying in the bosom of civilized society. The following were among them.

A few days before her death, she called her husband, and said to him. "See that you take good care of Nahienaena, (her young daughter.) See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Do not be weary in your attention to her, for it is a good thing for her to learn the good way.

"Take care of my people when I am dead. Be a friend to them, and watch over their interests with compassionate regard. After I am dead do not you cast away the word of God, or the Sabbath day. Neglect not prayer. neither cease to love Jehovah, that he may love you, and that we two may meet inheaven. I think a great deal of my sins and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right hand."

This, which took place only two or three days before her death, was nearly the last conversation she had with her husband.

The day before her death she conversed with Krimoku respecting her children. She said, "I wish much that my two children Kauikeouli and Nahienaena* should know God, should serve him, and be instructed in Christianity. I wish you to take care of these my two children. See that they walk in the right way. Counsel them. Let them not associate with bad companions." She then added, "And do you not neglect to pray to God. Cease not to regard the Sabbath. Commit no sin, and love Jesus Christ, that we two may meet in heaven."

In the same interview, Krimoku inquired of her, if she did not wish to be baptized, like the people of Jesus Christ. She said, "I do very much wish to have water sprinkled on me in the name of God before I die. I have already given myself to Jesus Christ. I am his. I love him, and I much wish to be like his people, and to be baptized in his good name before I die."

Soon after this interview with Krimoku, she called the king and her other two children, and all the chiefs, and said to them, "I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge."

She then turned to the king and said, "I wish you after my death to be a friend to all the friends of your fath-

* These two little children are modest and interesting persons. Kauikeouli is ten, and Nahienaena is nine years of age. They have both of them committed to memory the spelling book which has been printed, have made some advances in English, and, considering their advantages, are respectable scholars.

er, and to all my friends. Take care of these lands which you have received from your father. Exercise a tender care over the people. Protect the missionaries, and be kind to them. Walk in the straight path. Keep the Sabbath. Serve God. Love him, and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven. If you see any of the people going wrong, take care to lead them in the right way, but I entreat you not to follow them in the bad way, when your mother is gone."

She then turned to the chiefs and said, "Watch over the king my son. Exercise a guardian care over him. But particularly I wish you to watch over my two younger children. See that they are brought up in the right way, that they are instructed in reading, that they keep the Sabbath day, that they both love God and pray to him. Protect the teachers who have come to this land of dark hearts. Attend to their instructions. Cease not to keep the commandments of God, to love him, to obey his word, to regard the Sabbath and all the means of instruction, and do not neglect prayer to God. He is a good God. Our former gods were false, but he is the God by whom we may all live for ever in heaven. I love Jesus Christ. I hope he has loved me, and that he will receive me."

SLAVERY.

On the Fourth of July, the Rev. Mr. Russell delivered a discourse in the third Presbyterian church in Newark, New-Jersey, from which the following is an extract:

"I tremble for the honour of my country, on finding that the utterly indefensible practice of slavery is far more extensive and popular in this independent republic, than in other civilized nation of the earth. It is indeed the great political sin of the American people; and it has already fixed upon our national escutcheon a deep and indeliable stain. Thanks to the superintending providence of God, and to the wisdom of our Legislators, the disgraceful traffic in slaves is forever hereafter prohibited in our commonwealth; and soon the last vestige of slavery will be hunted from among us. But there are comparatively few states within the middle and southern sections of our Union, that have attained to the same elevated rank in the patriotic enterprise of African emancipation. In the south, especially, slavery still exists in all its horrors, and is rather on the increase. There fifteen hundred thousand of the descendants of Ham, are uttering their fruitless wailings, and panting for release; and methought, as I was aroused from my slumbers this morning by the roaring of your cannon and the cheerful sound of your church going bells, there fell upon my ear a sound like the roaring of a cataract. It was wafted on a southern breeze, and it grated like harsh thunder on my ear. I was silent and attentive, and while I listened, there came on the northern zephyr a sweet and animating tone, distinct and articulate, and thrice it sounded "Liberty—Liberty—Liberty"—but at each annunciation of the thrilling word, the breezes of the south bore back a sad response, and the answer was "*Slavery—Slavery—Slavery.*"—Would to God there were no reality in my waking vision. But I speak without a figure; there is a bitter groan issuing from the anguished bosoms of a million and a half of bondmen in the south—it cries for redress, and if this be long withholden, it will pierce the highest heaven, and call on God for vengeance!"

AMERICAN INDEPENDENCE.

The forty-ninth anniversary of American Independence was celebrated

in Park street church, on Monday last, at 3 P. M. in a religious manner.—The Address, by Mr. John Todd, of Andover Theological Seminary, was a masterly effort. He began by remarking on the state of feeling which the people of New England ought to exercise while contemplating the subject of slavery;—that it is owing to no merit of ours that we are exempt from its multiplied evils, but rather to the nature of our soil and climate, fit only for freemen;—that he should draw no pictures of danger or guilt arising from this source, but should call the attention of his audience to two points.

1. *Slavery must and will soon be removed from off the earth.* In proof of this position he adduced arguments from the following sources: 1. The progress of enlightened freedom over the earth, at the present day. 2. The Christian feeling awakened in behalf of Africa throughout the world.—3. The Book of Prophecy, as illustrated by the events of the day. He then proceeded to show,

2. *That the Colonizing System is to be the grand instrument in removing slavery from our country.* Under this head he remarked, 1 That no other system can effectually remove the evil of slavery. 2. That to colonize the blacks of our country is practicable. 3. That the Colonizing System is the most effectual way to civilize and Christianize Africa, and thus repay the heavy debt which we owe her.

The collection taken up at the close of this Address amounted to $131.

Boston Rec.

WONDERFUL MEMORY.

There is now living at Martha's Vineyard, a man by the name of Richardson, who is truly remarkable for his uncommon strength of memory. He is a man of average intellects, but makes no pretensions to science. It has been often said that he can repeat the whole Bible. The writer met him not long since in Chilmark; and being desirous to ascertain the truth or falsehood of the stories which have been often told of his gigantic memory, requested him to repeat a chapter or chapters from some part of the Bible. This, with much apparent reluctance, he consented to do. He first repeated the 8th and 9th chapters of the Acts of the Apostles, which he did with greater accuracy than most persons can read them. He next repeated a part of the book of Jonah, with similar success. Being asked if he could ever repeat the whole Bible, he replied in the negative: but modestly owned that he could repeat pretty largely from almost every part. He can repeat from other books, from newspapers, &c. with the same facility.—The writer has no doubt that Mr. R. could easily repeat 50 or 100 chapters in direct succession from almost any part of the Bible. Perhaps there have been but few men since the time of the celebrated Hortensius, possessed of a memory like that of Mr. R.

New Bedford Mercury.

Reynolds the Philanthropist.—A lady applied to him on behalf of an orphan; after he had given liberally, she said, "When he is old enough I will teach him to name and thank his benefactor." "Stop," said the good man, "thou art mistaken; we do not thank the clouds for the rain; teach him to look higher, and thank Him who giveth both the clouds and the rain."

The following act of princely liberality is recorded by a friend concerning the same gentleman:—"When Mr. Reynolds resided at Coolbrook Dale in the year 1795, he addressed a letter to some friends in London, stating the impressions made upon his mind by the distresses of community, and desiring them to draw upon him for such sums as they might think proper. They complied with his request, and drew in a

very short time to the extent of *Eleven Thousand Pounds*. It appeared, however, that they had not yet taken due measures of his liberality; for in the course of a few months he again wrote, stating that his mind was not easy, and his coffers were still too full. In consequence they drew for *Nine Thousand Pounds more*. *N. Y. Rel. Chron.*

ON FEMALE EDUCATION.

A young lady may excel in speaking French and Italian; may repeat a few passages from the volume of extracts; play like a professor, and sing like a syren; have her dressing room decorated with her own drawings, tables, stands, flower pots, screnes and cabinets; nay, she may dance like Sempronia herself, and yet we shall insist, that she may have been very badly educated. I am far from meaning to set no value whatever on any or all of these qualifications; they are all of them elegant, and many of them tend to the perfecting of a polite education. These things, in their measure, and degree, may be done; but there are others, which should not be left undone. Many things are becoming, but "one thing is needful." Besides, as the world seems to be fully apprised of the value of whatever tends to embellish life, there is less occasion here to insist on its importance. But, though a well bred young lady may lawfully learn most of the fashionable arts, yet, let me ask, does it seem to be the true end of education, to make women of fashion dancers, singers, players, painters, actresses, sculptors, gilders, varnishers, engravers and embroiderers? Most men are commonly destined to some profession, and their minds are consequently turned each to its respective object. Would it not be strange if they were called out to exercise their profession, or set up their trade, with only a little general knowledge of the trades and professions of all other men, and without any previous definite application to their own peculiar calling? The profession of ladies, to which the bent of their instruction should be turned, is that of daughters, wives, mothers, and mistresses of families. They should be therefore trained with a view to these several conditions, and be furnished with ideas, and principles, and qualifications; and habits, ready to be applied and appropriated, as occasion may demand to each of these respective situations. Though the arts, which merely embellish life, must claim admiration, yet when a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint, and play, and sing, and draw, and dress, and dance; it is a being who can comfort and counsel him; one who can reason and reflect, and feel, and judge, and discourse, and discriminate, one who can assist him in his affairs, lighten his cares, sooth his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman, who is fit for a wife, a mother, and a mistress of a family. A woman of the former description may occasionally figure in the drawing room, and attract the admiration of the company; but is entirely unfit for a helpmate to man, and to "train up a child in the way he should go."—*Port Folio.*

ANECDOTE.

A clergymen once travelling in a stage coach, was abruptly asked by one of the passengers, if any of the heathen would go heaven: "Sir," answered the clergymen, "I am not appointed *Judge of the world*, and consequently I cannot tell; but if ever you get to heaven, you shall either find some of them there, or a good reason why they are not there."

A reply well fitted to answer an impertinent question, dictated at best by idle curiosity.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, AUGUST 10, 1825.

The Second Annual Meeting of the *Lexington Female Union Tract Society*, will be held in the Baptist Church, on the third Wednesday of this month, at 7 o'clock in the evening.

OBITUARY.

DIED—On the second inst. in this county, Miss ELIZA DEVORE, in the fifteenth year of her age.

This young lady has left amongst her friends, a sorrow for her early departure, which will not easily be effaced. She was amiable in the extreme: disposed to friendship: and constant in her affections. And whilst her intellect was of an high order, and her mental acquirements far beyond her opportunities in life; there was a something about her which prevented envy, and made her the object of the tenderest regard amongst the companions whom she excelled.

But general panegyric is not our object. What we wish, is, to record this death as "the death of the righteous." For this young lady did die on the bosom of Jesus; did "breathe her life out sweetly there;" did enjoy the most unclouded view, as her spirit was about to wing its way from this world, of that happiness and glory which is promised to the people of God.—We knew her well.—She announced to her friends, the high hope that filled her bosom. She exhorted them to think of the "one thing needful." She spoke to them individually. She referred to what she feared to be the *besetting sins* of some of those she loved; and recommended resistance—resistance in the strength of the Lord.

Before the writer visited this girl, her time had nearly come; death's icy fingers were already upon her. We did not therefore *hear all* that we have attributed to her, ourself; though we know all to be true. But we heard enough. We saw her, ever and anon, awake from death's lethargy; and as she did awake, express her willingness to die, her love of Jesus, her confidence in His Pardoning Mercy,—the full assurance of her faith.—In the same house where we saw and heard her; we had no great while ago, been preaching on the blessedness of a righteous death: and we had painted that blessedness, from what the Holy Scriptures declare: but little had we thought to *see* our painting so perfectly realized, by one of our friends.

To the young who may glance at this hurried paper, we would say with emphasis—*She was a member of a Bible School.*—Although, therefore, she made no profession of piety, previous to her last illness, which lasted something like two weeks; yet was the *ground-work* laid, in what she had learned of the Truth of God, attended by many parental prayers—for that conversion whose effects were so visible to all that approached her bed of death.—The blessed promises to the just, in relation to their "seed," were realized in the case of this dear girl; because so much parental pains were taken in her religious education; and because those parental pains were so fully seconded by filial reverence and duty.....Parents, and children, every where—will ye "do likewise."

One little death bed anecdote, we will be permitted to recite.—Eliza, a short period before she died, sent for one of her aunts. The aunt speedily attended.—The girl, however, remained evidently in prayer; and presently was asked, what she desired of her relation. Her reply was—that "*she had that that was far superior to any thing belonging to this world—and that*

that was the Lord."....We were at once reminded of the last interview of Addison with his nephew, wherein he called upon the young man to "see how a Christian could die:" But the girl's declaration was even more interesting than that of the pious Addison--*because of its coming from one of so tender age*

We close.—We could mention a number of most interesting particulars; but we have said enough to reach any heart which is not *indeed hardened.*—O that what we have said may be the means of preparing some of your readers, Mr. Editor, for "dying in the Lord" —for leaving behind them somewhat to cheer their friends, with the hope of their everlasting weal.

P. S. The parents of this dear girl are members of the Methodist Church, and remarkable for their gospel piety.

J. C. HARRISON.

A SPLENDID DINNER.

Many professors of religion, and some Clergymen, will find an appropriate lesson in the following extract of a letter of the late Rev. Dr. Scott.

"For some time I had frequent invitations to meet dinner-parties formed of persons professing religion; and I generally accepted them; yet I seldom returned home without dissatisfaction, and even remorse of conscience. One day (the Queen's birthday,) I met, at the house of a rather opulent tradesman, a large party, among whom were some other ministers. The dinner was exceedingly splendid and luxurious, consisting of two courses, including every delicacy in season. Some jokes passed upon the subject; and one person, in particular, a minister of much celebrity, said, 'If we proceed thus, we shall soon have the gout numbered among the privileges of the gospel!' This passed off very well; but in the evening, a question being proposed on the principal dangers to which evangelical religion was exposed in the present day, when it came to my turn to speak, I ventured to say, that *conformity to the world* among persons professing godliness was the grand danger of all. One thing led to another, and the luxurious dinner did not pass unnoticed by me. I expressed myself as cautiously as I could consistently with my conscience: but I observed that, however it might be needful for Christians in superior stations sometimes to give splendid and expensive dinners to their worldly relations and connexions, yet, when ministers and Christians met together as such, it was not consistent; but should be exchanged for more frugal entertaiments of each other, and more abundant feeding of *the poor, the maimed, the lame, and the blind.* (Luke xiv. 12—14.)—Probably I was too pointed; and many strong expressions of disapprobation were used at the time: but I went home as one who had thrown off a great burden from his back—*rejoicing in the testimony of my conscience.* The consequence was, a sort of tacit excommunication from the circle. The gentlemen at whose house this passed, never invited me again but once, and then our dinner was, literally a piece of boiled beef. He was, however, I believe, a truly pious man, though misled by bad examples and customs. He always continued to act toward me in a friendly manner; and, though I had not seen him for several years, he left me a small legacy at his death."

MISSIONARY INTELLIGENCE.

Communicated at the Monthly Concert in Boston on the 4th of July.

Society Islands.—Mr. Ellis after remarking what an interest it gave to the occasion, to think that this same Monthly Concert was observed through Christendom, described the manner in which it is ordinarily conducted at the Society Islands. There, not as in Eng-

land, and America, *two-thirds* of the adult population punctually attend; and they come with hearts warmly engaged in the Redeemer's cause. The exercises are introduced by singing a hymn, in which the natives unite with a sincerity and devotion not easily described Next a prayer is offered, usually by one of the natives. A native then reads a portion of divine truth, which has been previously selected for the occasion. This is followed by the narration of religious intelligence from abroad, which the missionaries obtain thro' Religious Publications received from America and England. Such intelligence is listened to by the natives with the utmost interest. When the accounts are unfavorable, a gloom may be seen to come over their countenances, as if they had suffered some personal calamity. And when, on the contrary, the news of revivals and missionary success reaches their ears, they almost exult at the brightening prospect. In the prayer which is offered at the close of this narration, one of the natives usually leads. With great fervency he prays for those who have done so much to send the glad news of salvation to the long neglected Society Islands—he prays that the same light may shine npon all the Islands of the Pacific—he prays for England—he prays for America—he prays for India, and the whole world.—"Your best friends, I had almost, said are there"

The anniversary meeting of the Auxiliary Missionary Society in these Islands is a kind of Jubilee. The natives on that occasion assemble at the missionary stations, and pray that the blessings which Christianity has conferred on them, may be extended through the world. Of 16,000 or 18,000 inhabitants on the Islands, about 10.000 are annual subscribers to this Society. And though they are generally poor, and obliged to procure what they give by manual labor, they have paid in support of this object during the four years past no less than $1800. The first thing, after gathering their harvest, is to set apart a portion sufficient for the payment of their annual subscriptions. The remainder of their produce they exchange, not as formerly for rum and powder and weapons of death, but for the implements of husbandry and other articles appropriate to the reign of peace.

Rec. & Tel.

THE SABBATH IN MICHIGAN.—We notice by a Detroit paper, that several United States soldiers were recently tried in that city, for fishing on one of the public wharves on the Sabbath. One person, also, was fined eight dollars for permitting tippling in his house on the Sabbath; and another was fined five dollars for running a horse through the public streets. The respect for sacred institutions, and regard to good order, as well as efficiency in the execution of the laws, that are indicated by these examples, are highly creditable to the place, and worthy the imitation of other cities. *Conn. Courant.*

From the Boston Recorder & Telegraph.

PRESBYTERIAN CHURCH.

It was stated by the Rev. Dr. ELY, one of the delegates from the General Assembly of the Presbyterian Church, that the body which he and his colleague, (Rev. JAMES HOGE, of Columbus, Ohio,) represented, comprises at the present time *fourteen Synods*; each of which, on an average, has greater territorial limits than the Commonwealth of Massachusetts. These Synods comprehend *eighty-one* Presbyteries; each of which consists of one ruling elder from each congregation within certain Presbyterial limits, together with all the ordained ministers resident in the the same. In all these Presbyteries united, there are now living, according to the statiscical returns of the two last years, *one thousand and eighty-*

eight Ministers of the gospel. In the year preceding May last, 20 Presbyterian clergymen departed this life.—The *Licentiates* of the Presbyterian Church are 175, and *Candidates* for license 200. *Eighteen hundred sixty-six churches* and about 113,000 communicants have been actually returned; but several Presbyteries have made no returns; and at the lowest calculation, there are now two thousand churches and 150,000 communicants under the spiritual care of the Assembly. The number of communicants added in the two last years, according to actual returns, exceeded 20,000; the adults baptized in the same time exceeded 5,000; and the infants baptized were a little more than 20,000.

The Board of Education under the care of the Presbyterian Assembly, either directly or by its auxillaries, collected and expended $14,000 last year, in aiding 225 indigent young men in pursuing their studies with a view to the Christian ministry; and in the year preceding the last, it expended $10,000, for the same object. During the last year, about $12,000 were given towards the foundation of scholarships in the Theological Seminary at Princeton; and about $20,000 for the establishment of professorships. In this Seminary there are 110 pupils; at Auburn, in N. Y. about 30; at Hampden Sidney in Va. about 10; and in Maryville in Tenn. about 15; making in all, 165 students in Theological Schools connected with the Presbyterian Church. Nearly one half of the churches under the care of the Assembly, are now vacant, and Societies in that connexion are likely to multiply more rapidly than their licentiates.

The Board of Missions under the care of the Assembly, has at its disposal annually $5000, or nearly that sum, and last year employed 54 missionaries, in the western country principally, for different periods, which together would be equal to 168 months; or to the labours of one missionary for *fourteen years.* Last year ten new churches were formed, and several pastors settled, through the influence of this Board. The principal field of its labours in former years was the western part of the State of New-York, where the Assembly now has two Synods, in a region of country which thirty years ago contained only 2000 inhabitants. By the last census the population was shown to be upwards of 500 000. The *South and West* now claim the principal Missionary labours of the Assembly; and next to the error and vice which are common to every part of our country, the Assembly has occasion to deplore nothing so much as its inability to supply the rapidly increasing Presbyterian population of the great valley of the Mississippi, with well educated, pious and zealous pastors.

The reasonableness of distressing apprehensions on this subject, is in some measure apparent from the foregoing statements. Add to those, that in the states of Missouri and Illinois, amidst a population of 160,000 persons, and in a territory 500 miles square, the Assembly have already *eighteen churches*, and only seven ordained ministers, with one licentiate; that in the states of Mississippi and Louisiana, amidst a population of 230,000, they have only eleven ministers of the gospel; and that the territorial limits of the Presbytery of Mississippi, comprehending a part of Florida, a part of Alabama, Mississippi, Louisiana, Arkansas, and the Western Territory of the Louisiana purchase, include as many square miles as all the original thirteen United States of America. The faithful ministers now wanted by the General Assembly for their destitute churches, are not less than one thousand; and there is no probability that in five years, more

than 500 will be obtained from among the native sons of that communion.—So far as possible, however, to provide for the present and future necessities, the Assembly have resolved to establish a Western Theological Seminary, in addition to the one at Princeton.

On our first page we have inserted a communication on the subject of National Societies, not because we agree in opinion with the writer, but for the purpose of inviting a free discussion of the subject. If C. O. supposes that Evangelical Christians of all denominations can be brought to unite in one Missionary Society, either Foreign or Domestic, we apprehend that he is mistaken. It is possible that a union may be formed embracing the Presbyterian, Congregational, Dutch Reformed and Associate Reformed Churches, but there are obvious and insurmountable difficulties in the way of attempting any thing beyond this. Nor do we see that any important advantages would result from a more extended union. Christian harmony is sometimes more beautiful when the efforts of the different denominations are divided. In the Bible and Tract Societies all names and distinctions of sect are blended till they are lost, like the prismatic colors in a ray of pure and perfect light. In the Missionary work, though divided, they are not discordant; but, like the same colors, displayed and harmonized in the rainbow, they form an arch of glory—ascending, on the one hand, from earth to heaven; and on the other, descending from heaven to earth—a bow of promise; a covenant of peace; a sign that the storm is passing away, and that the sun of righteousness, with healing in his wings, is breaking forth on all nations. *N. Y. Observer.*

The Treasurer of the American Society for Meliorating the Condition of the Jews acknowledges the receipt of $948,55 in the month of June 1825. The Rev. Mr. Frey is making collections in the New-England States. Two Jewish converts, Dr. Wolf, and Dr. Jacobi, are on the Society's farm at Harrison, with Col. Day, the superintendent of the settlement: and it is expected that a Jewish Convert at Charleston. S. C. and another from Danville, Ky. will soon join them.

Fam. Vis.

ANOTHER GREEK VICTORY.

We believe our readers generally understand the plan adopted by the Turks in their operations against Greece during the present campaign. Its principal features were, 1. An army of 10, or 12,000 Egyptians, Arabs, &c. under Ibrahim Pacha, to be landed at Modon, and Coron in the Morea. 2. A large body of Albanians, Suliots, and others, under the Scraskier Redschid Pacha, to enter Western Greece from the north, and penetrate to the Morea. On these two armies the Sultan placed his principal hopes. 3. A small body of troops, principally cavalry, under the traitor Odysseus, were expected to render important services in Eastern Greece. 4. The Turkish fleet was to render its aid as circumstances might require.

We are rejoiced to say that this plan has been defeated in all its parts. We have already announced the critical situation of the Egyptian army in the Morea: the next arrivals will probably bring us intelligence of its capture or entire destruction. To this we are now gratified to add that the Paris Constitutionel of the 9th of June, received in this city during the past week, details the defeat of Redschid Pacha, at the head of 25,000 Albanians, Suliots, and others, near Anatolica, on the 17th of May, by the Greeks, 12,000 in number. Notas, Bozaris, Zaugas, and Nicetas, were the chiefs who led the Christians. At day break

Nicetas, who commanded the vanguard, gave the signal for battle, and rushed into the midst of the enemy. At 3 o'clock victory crowned the standard of the Christians. The Turks, beaten at all points, fled in the road to Arta, leaving 3000 killed on the field of battle, 500 wounded, and two Pachas prisoners; 20 standards, and all the Ottoman artillery fell into the hands of the Greeks. If this account be true, and it bears every mark of authenticity, the campaign of the Sultan for this summer is ended.

In addition to this gratifying intelligence it is stated that the traitor Odysseus has fallen into the hands of the Greeks, after having been abandoned by his own soldiers. The Greeks also maintain their ascendancy at sea, and have gained several signal naval victories. Accounts from Trieste state that on the 13th of May they sent two fireships into the harbour of Modon, and succeeded in burning 40 ships of war and transports, which were lying at anchor there. An Odessa article of May 19th says that 13 transports loaded with provisions and ammunition destined for the Egyptian fleet, were captured by the Greeks in the port of Mitylene.—On the whole the cause of this brave people was never more prosperous. *N. Y. Obs.*

GENERAL LAFAYETTE.

Among all the Addresses to Gen. LAFAYETTE since he arrived in this country, we do not recollect one, so far as they have been published, which breathes the same spirit as the following extract from the Address of President Allen, of Bowdoin College: *Rec. & Tel.*

We welcome and hail you as the benefactor of our country—as one of that illustrious band of patriotic and heroic men, whose blood, through the divine blessing, was the purchase of our freedom. Our hearts are glad; yet is our joy mingled with melancholy, for you are the last of the military chiefs of our revolutionary war, and ere we shall see you again, you may be summoned to follow WASHINGTON and KNOX, and your other companions in arms. Allow me, then to utter the hope and the prayer, that for the infinitely precious blood shed upon Mount Calvary, which purchases the highest and eternal freedom for all who repent and believe in Jesus Christ, you may lift up your praises forever with the great company of the redeemed, in the kingdom of Heaven; and may there cast down your glories and your honours at the feet of the Prince of Peace—the Son of God.

From the Recorder and Telegraph.

A GRIEVOUS THING.

MESSRS. EDITORS,—I was exceedingly grieved on learning, from the newspapers, that General Lafayette, on his late tour to Vermont, started from Portland, Maine, with his attendants, at 7 o 'clock, *Sabbath morning*.—This appeared to be an open violation of the law of God.

No people were ever more highly distinguished by the kindness of God, than the people of these United States; and no people were ever laid under stronger obligations to obey his commands. Had not our fathers obeyed them, their posterity had never been in possession of the blessings which we now enjoy. And if we, as a people, do not continue to obey them, we shall look in vain for the continuance of our blessings.

We may glory in our freedom, and build monuments to perpetuate it,—but if we, as a people, publicly disregard divine commands, we shall ere long become a nation of slaves And among the commands, the public observance of which is essential to the continuance of our blessings, is this:

"*Remember the Sabbath day to keep it holy.*" If we give up the observance of this as a holy day, and devote it to purposes of worldly business, or amusements, we undermine the foundation of our distinguished blessings as a people, and prepare to see the downfall of the noble superstructure. The man who shall be instrumental in abolishing in these United States the public and holy observance of the Sabbath, will do an injury to our country which can never be repaired.

On this account I am grieved when I see any *distinguished man* set an example which cannot be followed by the community without lessening their regard for the sacredness of this holy day. The example of distinguished men, especially of distinguished benefactors, will be followed. And it will be followed by many who will not inquire whether it is right or wrong, and who will not examine the influence of their conduct upon the future destinies of men. Hence, upon such men, rests an amazing responsibility; and their example ought ever to accord with the will of God.

That it may thus accord with his will, and ever be followed, is the earnest desire of

A lover of his Country, and
a Friend to Lafayette.

In connexion, with these remarks of our correspondent, we beg leave to state a fact, which has given sincere pleasure to the friends of good morals, wherever it has been made known. It respects His Excellency Governor PARRIS, of Maine. When he found that General Lafayette purposed leaving Portland on the Sabbath, it was signified to the latter, by the Governor's Aids, that *if he would postpone his departure till Monday morning, he* [the Governor] *would gladly accompany him to the limits of the State: but if he should ride on the Sabbath, he could not; neither could he pay him any* PUBLIC *attention on that day.* Here is a fact that deserves to be recorded in letters of gold; and it is the more worthy of such a distinction, because, alas! so many examples of an opposite character have been witnessed of late among men high in office, in various parts of our land, and even in our own beloved Commonwealth. Happy America! when every Ruler shall honour the institutions of religion, from a conscientious regard to their Author, beyond the pomp of any earthly glory.

Present from La Fayette.—The Batavia (N. Y) Advocate mentions that, on the morning of the 8th June, Capt. Jehiel P. Parsons of Waterloo was killed at that place by the bursting of a swivel, which was firing on General Lafayette's arrival. The Committee thought it advisable not to acquaint the General with this melancholy occurrence, and he proceeded as far as Syracuse before the fact was communicated to him. It is said he regretted that he was not informed of the event while at Waterloo, as he would have stayed to condole with the unfortunate family. He sent back a deputation to inquire into the facts of the case, and the circumstances of the family, and, upon their report, immediately remitted to Mrs. Parsons the munificent sum of *Seven Hundred Dollars.*

EFFECTS OF TEMPERANCE.—We find, from the registers of the society of Friends, or Quakers, that as a consequence of their temperance, one half of those that are born live to the age of 47 years; whereas, Dr. Price tells us, that of the general population of London, half that are born live only 2 3-4 years! Among the Quakers, 1 in 10 arrive at 80 years of age; of the general population of London, only 1 in 40. Never did a more powerful argument support the practice of temperance and virtue. *Med. Intell.*

POETRY.

THE DEATH OF THE RIGHTEOUS.

BY MONTGOMERY.

This place is holy ground;
World, with thy cares, away!
Silence and darkness reign around,
But, lo! the break of day:
What bright and sudden dawn appears,
To shine upon this scene of tears!

'Tis not the morning light,
That wakes the lark to sing;
'Tis not a meteor of the night,
Nor track of angel's wing:
It is an uncreated beam,
Like that which shone on Jacob's dream.

Eternity and Time
Met for a moment here;
From earth to heaven a scale sublime
Rested on either sphere,
Whose steps a saintly figure trod,
By death's cold hand led home to God.

He landed in our view,
Midst flaming hosts above;
Whose ranks stood silent, while he drew
Nigh to the throne of love,
And meekly took the lowest seat,
Yet nearest his Redeemer's feet.

Thrilled with ecstatic awe,
Entranced our spirits fell,
And saw—yet wist not what they saw;
And heard—no tongue can tell
What sounds the ear of rapture caught,
What glory filled the eye of thought.

Thus far above the pole,
On wings of mounting fire,
Faith may pursue the enfranchised soul,
But soon her pinions tire;
It is not given to mortal man
Eternal mysteries to scan.

Behold the bed of death;
This pale and lovely clay;
Heard ye the sob of parting breath?
Marked ye the eye's last ray?
No;—life so sweetly ceased to be,
It lapsed in immortality.

Could tears revive the dead,
Rivers should swell our eyes;
Could sighs recall the spirit fled,
We would not quench our sighs,
Till love returned this altered mein,
And all the embodied soul were seen.

Bury the dead;—and weep
In stillness o'er the loss;
Bury the dead;—in Christ they sleep,
Who love on earth his cross,
And from the grave their dust shall rise
In his own image to the skies.

From the New-York Observer.

THE FEMALE PILGRIM.

Written by Dr. Holmes, after a conversation with Miss ———, the day preceding her dissolution.

"Whither goest thou, pilgrim stranger,
Passing through this darksome vale?
Know'st thou not 'tis full danger,
And will not thy courage fail?"

"Pilgrim thou dost justly call me,
Wandering o'er this waste so wide,
But no harm can e'er befal me
While I'm blest with such a guide."

"Such a guide! no guide attends thee,
Hence my fears for the arise;
Should some guardian power befriend thee,
'Tis unseen by mortal eyes."

"Yes, unseen, but yet, believe me,
Such a guide my steps attend,
He'll in every state attend me,
He from every harm defend."

"Pilgrim see that stream before thee,
Darkly winding through the vale,
Should its deadly waves roll o'er thee,
Would not then thy courage fail."

"No, that stream has nothing frightful,
To its brink my steps I'll bend;
Thence to plunge will be delightful,
There my pilgrimage will end."

While I gazed, with speed surprising,
Down the stream she plunged from sight;
Gazing still I saw her rising,
Like an angel clothed with light.

———:0:0:0:0:———

A more glorious victory cannot be gained over another man, than this, that when the injury began on his part, the kindness should begin on ours.

A contented mind and a good conscience will make a man happy in all conditions. He knows not how to fear, who dares to die.